THEOLOGICALL POSITIONS

concerning the lawfulneſſe of

Borrowing vpon Vſurie.

Scholaſtically handled ac-

cording to the tenour of true

Diuinitie.

A point common in practiſe, but neuer before fully decided by any.

Bleſſed is he that condemneth not himſelfe in that thing which he alloweth. Rom. 14. 22.

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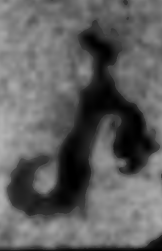

TO THE CHRISTIAN Reader.

BEing earneſtly importuned, to communicate my opinion concerning Borrowing vpon Vſurie, *with a graue and religious Gentleman of qualitie and place, who, thinking that kinde of commerce to be vtterly vnlawfull, had written ſome Argumẽts to proue it to be Sin: which (vpon requeſt) I examined, according to my ſimple skill, and ſent backe againe vnto the Author: But he not ſatisfied with my Anſwer, Replied vnto my Reaſons, deſiring farther, that if I were not yet perſwaded of the whole Controuerſie,*

as he was, I would Reioyne; which now I haue done: not that I purpose to take vpon me the patronage or defence of Sin (and this is not prooued so to be) in any, or that I am a dealer therein my selfe. For though I goe not about to iustifie my selfe in any thing, yet for this matter, I thãk God, I may well say with the Prophet Ieremie, *Cap.* 15.10. (*as our English Translations read the place*) I haue neither lent on Vsurie to others, neither haue others lent on Vsurie to me. *What I haue written here, is written of Conscience without preiudice or partialitie: which I am very willing* (*Christian Reader*) *humbly to submit to thy Iudgement and Censure. If thou doubtest farther: I pray answer directly*, Whether a man, not able to come by meat or medicine for his, or his families necessarie relcife, may giue aboue the iust value and worth thereof? *If thou answerest simply*, He may. *then*

then it will followe, that although the Lender may not lawfully take gaine for lending, yet may the Borrower for his neede giue it. If thou sayest, He may not. *I foresee a great confusion brought into the societie of men: for so it will followe, that where any man is perswaded that the seller requireth more then in conscience he ought to doe, there it shal not be lawfull for him to buie whatsoeuer he standeth in need of, for feare of perfecting the sellers sinne. Neither will that shift serue the turne:* That there is no equall proportion betweene worldly and spirituall losses: *because it is a spirituall losse vnto the Church, if a good and faithfull man doe not preserue his life & estate to the vse of the Church. I will detaine thee no longer from the thing it selfe. Farewell.* Londonhouse, *this* 31. *of May,* 1605.

Thine in the Lord,

Gabriel Powel.

THE PROBLEME.

VVhether it be lawfull to borrowe vpon Vsurie?

Answer.

1

IT is lawfull for any man to borrowe vpon Vsurie; if he duly obserue these three Conditions. *To borrowe vpon Vsury how it is lawfull.*

2 The FIRST CONDITION, is that the Borrower be enforced to borrowe vpon Vsurie by iust Necessitie. So there must be due and lawfull cause in the Borrower. *The I. Condition.*

3 This Necessitie may be either *Extreame absolute Necessitie; or* *Note well.*

Neceßitie of congruent and decent vtilitie.

4 *Extreame abſolute Neceßitie*, is when a man is like to be vndone, his children to be caſt away, and his leaſe to be forfeited.

5 *Neceßitie of congruent and decent vtilitie*, is when a man hath a reaſonable Cauſe to borrowe vpon vſurie, as when a man wanteth money to pay his debts, or for exerciſing his trade, that ſo hee may liue decently, and maintaine his houſe-keeping and eſtate competently and honeſtly.

The reaſon of the 1. Cõdition.

6 The *Reaſon* of this Condition, is to exclude the Rich from borrowing vpon Vſurie; that is, ſuch as borrowe money to purchaſe lands, to inrich their poſteritie, to maintaine pride and pleaſure, to play at cardes and dice, to ſpend vpon whores, &c.

7 Theſe Caterpillers may not borrowe

borrow vpon Vſurie.

8 I. Becauſe they feede the Vſurers, as the bellows kindle the fire.

9 II. Becauſe they vndo the poore by their ouer-lauiſh and exceſſiue giuing, wherby their hoſpitalitie is decaide,&c.

10 III. Becauſe the end and intention of their borrowing is damnable ſinne.

Exception.

If iuſt Neceſſitie be left to the naturall man to iudge of, then what ſhall not in his corrupt iudgement be iuſt neceſſity? Surely Naboths vineyard muſt be ſo neceſſarie for Achab, as Achab muſt haue it, or it muſt coſt Naboth both his vineyard and his life to boote.

Defence.

I. It cannot be inferred out of my words, that I permit the naturall man to iudge what is *iuſt Neceſſitie*. I ſpeak of things as they are in themſelues, not as they are eſteemed in the errant conceit

conceit of worldly men.

II. *Achabs* practise cannot be drawn within compasse of *iust Necessitie*: nor indeede belongeth any thing vnto this case. If you will needs presse it farther, let it be rãged amongst such as are mentioned *in the 6. Position.*

Exception.

It is the diligent labouring of euery man in his calling, which is the best helpe to releiue pouertie.

Defence.

I. This may be obiected as well against bare and simple borrowing, as against borrowing vpon Vsurie.

II. Diligent labour in a mans calling, and Borrowing vpon vsurie in case of Necessitie (the three Cõditions beeing obserued) may well stand together.

III. The errour is περὶ τὴν ἀγνοιαν τοῦ μέσου.

So much of the first Condition: Now of the second.

II In Borrowing vpon Vsurie we

we muſt conſider two ſeuerall acts; I. *Bare lending.* II. *Exaction of Vſurie.* *Note.*

12 For the Vſurer firſt *lendeth*, and then for conſideration of the loane *exacteth Vſurie.*

13 Now the SECOND CONDITION, is that the Borrower in his Petition vnto the Vſurer (which is a certaine will and deſire) doe not intende both theſe acts, that is, the Lending and the Exaction of Vſurie, but the Lending onely. *The II. Condition.*

14 He muſt not deſire that the Vſurer would lend vnto him, and alſo that he would take vſurie of him.

15 The *Reaſon* of this Condition, is that the Borrower might be free from the Vſurers ſinne. *The Reaſon of the II. Condition.*

16 For Lending ſimply is lawfull; but Exaction of Vſurie is altogither vnlawfull.

Hitherto

Hitherto of the ſecond Condition. It followeth to ſpeake of the third.

17 The THIRD CONDITION, is that the Borrower doe not onely not intend the ſecond acte aforeſaid, but alſo that he offer not himſelfe to pay any Vſurie.

The III Condition.

18 Yet in caſe the Vſurer abſolutely affirmeth, that he will not lend, but for Vſurie; then it is no ſinne, if the Borrower offer himſelfe to pay the Vſurie; that is,

Note.

19 If he offer himſelfe to beare and ſuſtaine the exaction & burden of Vſurie.

20 To be willing to ſuffer the burden of Vſurie (ſeeing he cannot otherwiſe chooſe) is not vnlawfull.

21 But to be willing that his Neighbour ſhould deale vniuſtly with him, is altogether vnlawfull; for

for ſo he willeth his Neighbours ſinne, and conſenteth vnto iniuſtice.

22 The *Reaſon* of this Condition, is to exclude importunate & vntimely offering Vſurie. *The Reaſon of the III Condition.*

23 For ſuch vntimely offering might peraduenture cauſe the Lender to fall into the ſinne of Vſurie, whereas otherwiſe haply he would haue lent freely, or not haue beene ſo corrupt.

So much of the third Condition.

24 If any of theſe three Conditions be wanting, it is not lawefull, in ſuch caſe, for a man to borrow vpon Vſurie. *The neceſſitie of all three Conditions.*

25 If the FIRST *Condition* be wanting; the Borrower ſinneth: for then he wanteth money but to increaſe his ſtock, or otherwiſe *The neceſſitie of the I. Condition.*

to

to ſpend lauiſhly and idlely.

26 Againe, ſuppoſe that the two latter Conditions onely be obſerued, to wit, that the Borrowers Petition did intend the loane onely, not the exaction and giuing of vſurie; offering himſelfe to beare the dammage of the Vſurie: and alſo that that offer was not vpon ſuppoſed infirmitie of the Lender, intended to occaſion him to corrupt mutuation, but was extorted by his vnreaſonable exaction: yet whoſoeuer hauing no iuſt cauſe of borrowing, will notwithſtanding borrowe vpon Vſurie: he propoſeth vnto his Neighbour matter of ſinning, whereof, (albeit by his owne habituall and in-bred malice) he taketh occaſion to ſinne.

27 Now not onely he which giueth occaſion of ſinne, ſinneth himſelfe; but alſo he that miniſtreth

streth matter, whence the other taketh occasion to sin, if he doth it wittingly, without any necessitie, or iust cause either in his owne estate, or in his neighbours; and that albeit the other sinneth of meere malice, and his owne euill habituall disposition.

28 So also if the SECOND *Condition* onely be wanting, whosoeuer borroweth vpon Vsurie, in that case, sinneth. *The necessitie of the II Condition.*

29 For whosoeuer willeth or desireth sinne, either in himselfe, or in another, sinneth.

30 This the Borrower doth, if the Second Condition be wanting: for he desireth that not onely actiue mutuation be performed vnto him; but also that the Vsurer intēd to take vsurie of him; which intention and taking are absolute sinnes.

31 And likewise if the THIRD *Condition*

The neceſſitie of the III. Condition.

Condition doeth not concurre the Borrower ſinneth.

32 For whoſoeuer giueth occaſion of ſinne vnto his Neighbour, ſinneth.

33 But, in that caſe, the Borrower giueth occaſion vnto his neighbour to ſinne; ſo that he can not be ſaid preciſely of himſelfe to take occaſion of ſinning.

34 For admitte that vntimely offering to pay vſurie, were not of it ſelfe intended to occaſion ſinne in the Lender: yet vpon ſuppoſition of his infirmitie, it were directly intended to occaſion him to ſinne.

35 Yea the Third Condition cannot be wãting, except the Second be wanting alſo, though not in deede and trueth, yet by ſound interpretation and infallible conſequence.

36 For if the Borrower doe ſo ſcan-

ſcandalize his Neighbour, by offering himſelfe to pay Vſurie; thē from the time that his Acte is an occaſion vnto his Neighbour to ſinne, as he doth WILL the Act, ſo will god interpret him to WIL the conſequence and depēdance thereof, to wit the intention and corrupt volition in his Neigbour.

Exception.

The Borrower going of purpoſe to a well knowne Vſurer to borrowe money of him, who ſhall not now ſay, by that which is made manifeſt to thē by the ſequele, in that they ſee indeed, that he hath borrowed vpon Vſurie, but that his intention by going to the knowne Vſurer (who he knew would not lend but for Vſurie) was both to giue vſurie, & alſo not to be any thing ſcrupulous, but moſt forward to offer to giue him vſurie; which proueth that your two latter Conditions by the ſequele are not, nor cannot be obſerued by any man, that goeth to a knowne Vſurer with

a reſolution to borrow of him.

Defence.

I. I graunt that if any of the three Conditions be wanting, it is ſinne in that caſe to borrowe vpon Vſurie; as I haue prooued alreadie.

II. Neither do I labour to defend what men commonly are wont to doe (for I know not their practiſe and intention) but onely teach what men ought to doe.

III. But to imagine, that it is impoſſible for a man to goe to a knowne Vſurer to borrowe money, without actiue intention, and willingneſſe to pay the exaction of Vſurie, and alſo without vntimely and prepoſterous offering himſelfe ſo to doe: cannot (I am ſure) by any colour be defended. Becauſe (as I haue noted in the Poſitions) the Borrower hath not the whole action of the Vſurer for his Obiect, but his owne paſſion and the releiuing thereof.

IV. The Errour, is περὶ τὸν ἀγνοιαν τῶ δίκης.

Hitherto

Hitherto of the Conditions to be obſerued in Borrowing vpon Vſurie.

37 Now, vpon ſuppoſition of theſe thee Conditions, It is lawfull for any man to borrowe vpon Vſurie, which I prooue thus; *That it is lawfull to borrow vpon Vſurie.*

The I. Reason.

38 *If it were not lawfull for a man vpon ſuppoſition of theſe three Conditions, to borrowe vpon Vſurie: then were it, either becauſe he ſhould will and participate in his Neighbours ſinne: or becauſe he ſhould ſcandalize and offend him, by miniſtring vnto him occaſion of ſinne.* *The I. Reaſon.*

But neither of theſe two can haue place herein.

Ergo. *It is not vnlawful to borrow vpon Vſurie.*

Proofe of the Assumption.

39 The Consequence I presume will not be denied, seeing these two causes are only pretended.

40 The Assumption hath two parts. I. *That the Borrower doeth not will, nor participate in the Vsurers sinne.* II. *That he doth not minister vnto him occasion of sinne.*

The Borrower doth not sinne.

41 The first part is manifest, for it is excluded by the *Second Condition.*

42 He desireth but the loane simply; to wit, that the other wold absolutely lend him, which is lawfull, whether it be vnderstood actiuely or passiuely.

43 He desireth not that the lẽder should lend vnto him *for Vsurie*, yea he deteſteth that sinne: but beeing constrained, he is contented to pay the Vsury, and to suffer losse and iniurie; which is not vnlawful.

44

44 Euen as a man oppreſſed by a Theife, is contented for ſauing of his life, to looſe his goods, though it be vnlawefull for the Theife to take them.

45 The ſecond part of the Aſſumption, is manifeſt alſo, becauſe it is excluded by the *third Condition.* *The Borrower giueth no offence.*

46 For the Borrower doeth not offer himſelfe to pay the Vſurie, and giueth no ſcandall, his petition and intention being but ſimple and abſolute *Mutuation*, which is lawfull.

47 Yea the Lender had alreadie fallen into the ſinne of Vſurarious Mutuatiõ, before that the Borrower promiſed (vpon conſtraint) to pay the Vſurie.

Exception.

I except againſt that part of the

proofe of the Assumption contained in the 43. and 44. Positions.

The Cases differ very much: For the true Man vnawares, & vtterly against his purpose and will, falleth by chance into the hands of the Theife: and for safegard of his life, is (as you say) contented to deliuer his goods to the Theife, who otherwise would violently bereaue him both of life and goods, which acte of his is well warranted, both by the lawe of Nature, and by the Word of God written. Prou. 13. 8. Iob. 2. 4.

But the Borrower for Vsurie falleth not by chance & vtterly against his purpose and will, into the hands of the cruell Vsurer, the monyed man: but rather with painefull and carefull trotting and trudging too and fro first to finde out the Lender, and then to finde Sureties to the good liking of the Lender, & after with much capping and crouching, and taking great heede that no word passe his lippes, which may dislike or offend the Vsurer in any sort; yea sometimes not sparing to lash out foule lies, to flatter, praise, and commend the Vsurer in his sinnefull trade, learning it Great friendshippe, and Neighbourly

loue

loue and Kindneſſe, if he lend to any man his money vpon conenants and good ſecuritie, both for the principall, and alſo for the Vſurie agreed vpon, when in his heart he doth lie and diſſemble deepely.

Defence.

I. I would knowe whether the reſt of the Argumẽt, (not excepted againſt) be graunted for ſufficient.

II. My meaning neither euer was, nor yet is, to allowe diſſimulation or ſoothing of the Vſurer; albeit I miſlike not entreatie for the loane and giuing of ſufficient ſecuritie to pay as wel the principall, as the Vſurie vpon conſtraint. Lending indeed is Great frendſhippe and Neighbourly loue; but the taking of Vſurie is extreame Crueltie.

III. The inſtance in the man ſurpriſed by the Theiſe, only illuſtrat how an iniurie might be tollerated without Sinne; not any way dilated to reſemble the beginning of the action. And it is a common ſaying, A Similitude doth not runne vpon foure legges.

The II. Reason.

48 *If vpon iuſt cauſes, it be lawefull to ſeeke and exact an Oath ſworne and made by Idols; then is it (thoſe Conditions ſuppoſed) much more laweſull to borrow money vpon Vſurie.*

But the Antecedent is true.

Ergo. *So is alſo the Conſequent.*

Prooſe of the Conſequence.

49 The Conſequẽce is firme, *per locum à maiori, &c.*

50 Although the Lender vpon Vſurie ſinneth damnably, as well as the Swearer by Idols: yet becauſe he that ſweareth by idols, in ſo doing, worſhippeth the Idols, which is flat Idolatrie; he cõmitteth greater ſinne then he that lendeth for Vſurie.

51 Becauſe that ſinne is immediately

diately against the Maiestie of GOD; and this immediately against man.

52 So that it is more vnlawfull to sweare by idols, then it is to lēd for Vsurie.

53 Therefore by necessarie cōsequence, if it be lawful to receiue an Oath made by idols, then is it much more lawfull to borrowe vpon Vsurie; Vsurie being not so great a Sin, as is swearing by idols

Proofe of the Assumption.

54 The Assumption cannot be denied, in case the three former Conditions be obserued.

55 Faithfull Christians for the publique good, and quietnesse of the Common-wealth, may make a league of Concord with faithlesse Miscreants.

56 And that the Couenāt may be the more firmely kept inviolate they may lawfully require an Oath

Oath of them, albeit they foreſee and knowe the Infidels will not ſweare but by their idols; and alſo promiſe that they will receiue ſuch an oath of them.

57 The forme and manner of the Oath, beeing made by Idols can not pleaſe Chriſtiãs, but they rather deteſt ſuch Idolatrie; yet are they well pleaſed with the Oath in it ſelfe ſimply conſidered.

58 Yea although the Chriſtians offer the receiuing of ſuch an Oath, yet doe they not giue occaſion vnto the Infidels to ſweare in ſuch manner, ſeeing by their preconceited malice, they were determined abſolutly not to ſweare otherwiſe.

59 *Laban* did euill in ſwearing by Idols: But *Iacob* did not euill in receiuing ſuch an oath of him, though it were an vnlawful oath.

Gen.

*Gen.*31. 53.

Exception.

For my part, I see not that a man may either exact and receiue an Oath made by Idols; or borrowe upon Vsurie. Iacob did neither seeke, exact, or vrge Laban to sweare by Idols; nor yet receiued, liked, nor allowed of his Idolatrous Oath. For as it lay not in Iacobs power to let him to take his pleasure, and say what he listed. So was he forced both to see and heare that which he neither liked, nor approued of; and therefore enforced against his will to suffer all.

Defence.

I. Herein is nothing contained but a meere Contradiction of what I say, without any further reason.

II. As for Iacob, Peace was mutually decreed and concluded betwixt him and *Laban* his father in lawe, which that it might be the better ratified and kept inviolate, was to be confirmed

firmed by a ſolemne Oath on both ſides. *Iacob* ſware by the *Feare of his father Iſaac*, that is, by the true God: *Laban* ſware by the *God of Abraham & Nabor, &c.* The Oath, queſtionleſſe, pleaſed *Iacob*, becauſe it confirmed the peace, not the manner of the Oath, which yet he receiued. And indeede *Iacob* was not a meere patient, but a principall agent in this action: for ſo the Text ſaith, *Then Iacob tooke vp a ſtone, &c.* And *Iacob ſaid vnto his brethren, Gather ſtones*, &c. Gen. 31. v. 45. 46. yet had he nothing to doe with the ſinnefull Oath; nor was not any way guiltie of the vitioſitie of the action. This is al that I haue ſaid: And thus directly it is with the Borrower vpon Vſurie.

III. The Errour, is παρὰ τὸν ἀρχὸν λαμβάνειν; and Petitio principii

So much for the Poſitiue part of this Probleme: Nowe we will anſwer ſome difficulties, and examine the contrary Arguments alleadged againſt Borrowing vpon Vſurie.

I. Argu-

I. Argvment.

60 *The Holy Ghoſt hath yoked Giuing Vſurie, and Taking Vſurie both together as things vnlawfull.* Ierem. 15. 10. 1. Obiection
Ergo. *They are ſo.*

Answer.

To the Antecedent.

61 I. The Antecedent is falſe, for there is not any place in all the holy ſcriptures, where giuing of Vſurie is condemned as vnlawfull. Answer.

62 II. That teſtimonie of Ieremie, is altogether ἀπροσδιόνυσον, impertinent to this Queſtion: and indeede it neither condemneth Giuing, nor Taking Vſurie. The words are theſe.

63 Ie-

A place of Ieremie expounded.

63 Ierem. 15. 10. *Woe is me my mother, that thou haſt borne me a contentious man, and a man that ſtriueth with the whole earth: I haue neither lent on Vſurie, nor men haue lent vnto me vpõ Vſurie, yet euery on doth curſe me.*

64 Here the Prophet *Ieremie* in the bitterneſſe and anguiſh of his ſoule, powreth his complaints before the Lord, exclaiming that he is moſt wretched & miſerable, and that he had beene the happier, if he had neuer beene borne.

65 The Cauſe of his miſerie, he ſheweth to be the vniuſt calumniations of the Iewes, who accounted him a turbulent and a contentious man, and the onely diſturber of publike peace.

66 Whereby he ſecretly reprehendeth the malice of the Iewes for their vniuſt calumniations, which yet he doeth more plainely

plainely ſhewe in the words next following; *I haue neither lent, &c.*

67 It was not for his own priuate cauſe, that he was hated of the Iewes, but onely for his faithfulneſſe in the Lords buſineſſe.

68 Vnder this one kinde, to wit *Vſurie*, the Prophet comprehendeth all commerce and negotiation which men are woont to vſe among themſelues: and which for the moſt part, are cauſes of all contentions and ſtrife amongſt them.

69 Whence ariſe all cõplaints, contentions, altercations & ſtrife amongſt men, but from their bargainings, their contracts, and negotiations.

70 But Ieremie ſaith; *I vſe not to traffique amongſt you; I ſtirre vp no contentions about money matters, becauſe I neither lent money vnto others, neither haue they lent any vnto me;*

me, I haue defrauded no man of his owne, neither haue I iniured any man.

71 *Enuie accompanieth wealth; but I labour not to be rich, I meddle not with money, and yet all men enuy and curse me; as if I were the onely ſtirrer vp of commotions and contentions amongſt them.*

72 Hence therefore the Prophet would giue vs to vnderſtād, that it was not for his owne default, nor for his owne priuate commoditie, that he was ſo enuied of the Iewes, but onely for his faithfulneſſe in his miniſterie.

73 Here is not one word either for the condemnation, or allowance of Giuing, or Taking Vſurie.

74 The Errour is, *Elenchus impertinentis Teſtimonii;* & *Tautologia.*

Exception.

It is ſtrange vnto me that in your Paraphraſe

paphraſe vpon Ieremies words, you quite leaue out the tearme VSVRIE, which is expreſſed in the Geneua and Tigurine Bibles: And alſo, that vnder this word VSVRIE, (a practiſe moſt vnlawfull) you comprehend things moſt lawfull, ſuch as commerce, negotiation, traffique, and ſuch like are.

Defence.

I. I graunt the *Geneua* Tranſlation, and *Leo Iuda*, as alſo diuers others read the place as you cite it. But yet the *Septuagint* read, *I haue not profited (others) neither haue others profited me:* Alſo *Theodoſius* readeth, *I am not in debt, or I owe nothing vnto them, nor they to me: Tremellius* and *Iunius, I haue not lent vnto others, neither haue others lent vnto me.* And *R. Dauid Kimhi (In lib. Radic.)* vnderſtandeth this place of *lending* in generall

And indeed the hebrew root (*naſhah*) from whence floweth the word which the Prophet vſeth, neuer ſignifieth *Vſury*, or *Vſurarious cõtract*: but ſo much as theſe latter Interpreters do auouch.

II. But ſuppoſe the word ſignified *Vſury*, as you would haue it; yet I

thinke (vnder correction) that it is no absurditie to affirme that vnder the tearme, *Vsurie*, is comprehēded all negotiation, traffique and commerce vsed by the Iewes; especially because it was lawfull for them to deale in Vsurie, namely with the Cananites and Strangers. But I take the former interpretation to be the sounder.

Exception.

I take it that the Giuing of Vsurie is also condemned by the Prophet Esay, Cap. 24. vers. 2. Where he saith, And there shall be like people like priest, like seruant like master, like maide like mistresse, like buyer like seller, like lender like borrower, like giuer like taker to Vsurie.

Defence.

I. I cannot, with all the poore witte I haue, vnderstand how possibly out of these words of Esay may be drawne this Conclusion. Ergo, *It is vnlawfull to giue Vsurie.*

II. It

II. It is true indeed, that as all degrees and sorts of men had transgressed Gods lawes, so they all shall be punished accordingly; But this Scripture doeth challenge the Giuer and Taker on Vsurie, no more then it doth the Priest and people, Master and seruant, Mistresse and Maide, Buyer and Seller, Lender and Borrower.

III. The Errour, is *Elenchus impertinentis Testimonij.*

II. Argvment.

75 *Giuing Vsurie farthereth the damnation of my Neighbour.* II. Obiection.

Ergo. *It is vnlawfull.*

Answer.

To the Antecedent.

76 I. The Antecedent is false; For a man that doth not consent, and hath no complacency in an- *Answer.*

others sinne, his action also being not sinnefull in it selfe; and being but meerely patient in regard of the action of sinne, cannot be said to farther the others damnation.

Note well. 77 Put case, that a greedie Landlord racketh his Tenant, and imposeth some vnreasonable taxe vpon him: the Tenant seeing no remedie, but either he must pay that vnreasonable summe, or loose his liuing, is rather contented to satisfie the greedie desire of his Landlord, then to loose all.

78 Questionlesse this grieuous exaction is an horrible sin in the Landlord, and yet is there not any man, that will hastily say, that the poore Tenant doth properly farther his Landlords damnatiō, or that he committeth sin in deliuering the exacted payment.

79 Likewise, if a greedy Lawier exact vnreasonable fees of his poore

poore Client: if the Client vpon conſtraint pay the ſame; who will ſay that he doth properly farther the Lawiers damnation thereby?

80 Eſpecially ſeing in neither of theſe two Caſes, the parties oppreſſed conſent vnto the Oppreſſours vniuſt taxations.

81 II. A man may be the Cauſe, and ſo farther an others damnation, accidentally and improperly; as in all theſe foreſaid Caſes, and yet not ſinne thereby. *Paſſiue offences*

82 Math. 15. 12. & 14. *The Diſciples came vnto Chriſt & ſaid vnto him, Perceiueſt thou not that the Phariſes are offēded in hearing this ſaying? but he anſwered, &c. Let them alone, they be the blind leaders of the blinde.*

83 As if he had ſaid: *Such ſcandals are not to be regarded, whē one is offended at anothers acte, beeing lawfull in it ſelfe, iuſt, virtuous, profitable, expedient, and neceſſarie, and*

ſo by his owne malice falleth into ſinne.

84 This teacheth vs, that when we doe but our durie, and thoſe things which it behoueth vs to doe, we are not to care what offence the wicked take at our actions.

Note. 85 Therefore briefely, vpon iuſt cauſe we may do ſuch things, whereat the wicked peraduenture (ſuch is their habituall malice) will take offence, though we intend or giue none at all, & therfore we cannot be ſaid properly to farther their damnation, but onely improperly and accidentally, which cannot be ſinne in vs.

86 The Errour, is περὶ τὸ πρὸς τὶ ἀπλῶς λαμβάνειν.

Exception.

The action of Borrowing vpon Vſurie can-

cannot be vnſinnefull in it ſelfe, as you ſeeme to make it, hauing no expreſſe or plaine warrant for it in the word. Neither can any man truely proone (as I thinke) that the Borrower vpon Vſurie, is indeede and in trueth a meere patient (as you tearme him) all the circumſtances of his carefull trudging, capping, crouching, flattering, and ſometimes foule lying for the better obtaining of his ſuite at the mercileſſe Vſurers hands, being well conſidered, and vprightly iudged of; but rather a plaine and principall Agent in the open, actuall, and abſolute finiſhing of the Vſurers ſinne, to the eies of all the world.

Defence.

I. Indifferent actions neede not any ſuch expreſſe warrant in the Word; ſuch as Borrowing vpon Vſurie is.

II. How is not a man meerely patient, in that action which he no way alloweth, but miſliketh and deteſteth, and is compelled to ſuffer whether he will or no.

III. As for trudging, capping, and

crouching, a man may lawfully doe ſo the better to obtaine his ſuite, which is but ſimple borrowing, though afterwards he be compelled to giue Vſurie for the loane. But flattering and lying are ſinnes of themſelues, and not allowed by me in any caſe.

IV. In Borrowing vpon Vſurie (as I haue noted before) two acts muſt be conſidered; 1. *Bare lending*, 2. *Exaction of Vſurie*. The Borrower intendeth the firſt only; but the ſecond he deteſteth, and no way abſolueth; except accidétally, in cauſing the Lender to perfect the acte outwardly, which before he had done inwardly in malice.

III. Argvment.

III. Obiection. 87 *To take and to giue Bribes is vnlawfull.*

Ergo. *So is it alſo to take and to giue Vſurie.*

Answver.

I. To the Antecedent.

88 I confesse that to giue and to take Bribes is vnlawfull and to be condemned. *Answer.*

89 For Bribes are alwaies giuen to wicked purposes, to peruert iudgement, and to blinde the Iudges eies.

90 Salomon saith, *Prou.17.23. A wicked man taketh a gift out of the bosome, to wrest the waies of iudgmẽt.*

91 But Giuing Vsurie (of which onely we speake) is not to be compared with this sinne. Wherefore I answer.

II. To the Consequence.

92 There is not the least reason of the Consequence of this Argument. *The difference betweene Giuing Bribes and Giuing Vsurie.*

93 Giuing Bribes is condemned in the scriptures; so is not Giuing Vsurie.

94 Man giueth Bribes to turne Iustice into wormewood; he giueth vsury to releiue his necessity.

95 In

95 In giuing Bribes a man is an agent in wickednesse; he consenteth and delighteth in sinne: In giuing Vsurie he is but meerely patient; he detesteth and abhorreth the Vsurers cruelties.

96 Wherfore as giuing Bribes is vtterly vnlawfull; so giuing Vsurie (with the Conditions aforesaid) is altogether lawfull.

97 The Errour is twofold, I. *Elenchus κατὰ τὸ μὴ ὂν, ὡς ὄν.* II *Elenchus κατὰ τὸ ἀνάλογον.*

Exception.

You confesse that to giue and take Bribes is vnlawfull and to be condemned, and euen so say I. But giuing Vsurie, of which onely we speake, (say you) is not to be compared with this sinne: but what warrant or reason haue you to say so, I yet see not.

Defence.

My reasons I haue laid downe in the An-

Anſwer to the Conſequence; the iudgment whereof I commit vnto the Reader.

Exception.

Both Giuing Bribes, and Giuing Vſurie are condemned by the Scriptures, as before hath beene fully proued, to witte, by the teſtimonie of the Prophet Ieremy, Cap. 15.10. And by the Prophet Eſay, Cap.24.2. And by the ſame commandement whereby taking of Vſurie is condemned.

Defence.

I. The place of Ieremie, 15.10. condemneth neither taking nor giuing Vſurie; as hath beene ſhewed before.

II. The place of Eſay, 24.2. belógeth nothing at all to that purpoſe, as any man may ſee that readeth the Text.

III. Giuing Vſurie in the caſes preſcribed, is neither ſinne, nor inticement or allurement to ſinne: wherfore it cannot be condemned by any com-

man-

mandement.

IV. All this is nothing els but *Begging of the Question.*

IV. Argvment.

98 *There is no more ods between the Vsurer and the Borrower, then is between the Adulterer and the Adultereſſe. For as the Sin of Actuall adulterie is not made perfect but by two perſons conſenting and ioyning together in that moſt foule and filthie action, and the one no leſſe guiltie of Adulterie then the other: So the Giuer of Vſurie doth by ioyning hands with the Taker of Vſurie, make that ſinne actuall and perfect.*

IV. Obiection.

Ergo. *As wel giuing, as taking Vſurie is altogether vnlawfull.*

Answer.

I. To the Antecedent.

99 I denie the Antecedent: & to the proofe thereof I anſwer: I. Simi-

Answer.

Similitudes doe not prooue, but onely illuſtrate. *Answer.*

100 II. There is great ods and difference between the Borrower vpon Vſurie (as for the Lender let him goe for a knaue) and the Adultereſſe.

101 For the Adultereſſe communicateth with the Adulterer in the very act of ſinne: So doth not the Borrower with the Vſurer.

102 The Borrower communicateth with the Vſurer in the thing lent; becauſe the one receiueth it of the other.

103 Againe, the Borrower cõmunicateth with the vſurer in the very act of Lending; becauſe he willeth that that acte ſhould be performed vnto him, and propoſeth himſelfe the Obiect, whereupon the acte is to be done and beſtowed.

104 And this he doth cõſidering the

the acte in it ſelfe, as it is lawefull: not as it is in the Lender, to wit, cloathed with the circumſtance of gaine.

105 The obiect whereat the Borrower aimeth is not intrinſically euill, becauſe it is nothing elſe but bare lending which is lawfull.

106 As for that clauſe, *Vpon Vſurie*, it is a biting corraſiue vnto him, yet neceſſitie conſtraining him, he is contented to ſwallowe that iniurie.

107 Euen as a man that deſireth to drinke a bitter potion, hath not the bitterneſſe of the Obiect for his intention, but the cure and health.

108 For according to the ſecond Condition, the Borrower is diſpleaſed with, and abhorreth the exaction of Vſurie; it is nilled of him, and therefore by neceſſarie

rie Conſequence he communicateth not in the ſinnefull acte.

109 Who can be ſaid to communicate with another in a ſinnfull acte, which he abhorreth and deteſteth from his ſoule; and doth in no wiſe intend or commit.

II. To the Conſequence.

110 The Conſequence doeth not followe as touching Giuing Vſurie, albeit we alſo vtterly condemne Taking Vſurie.

111 The Errour is twofold. I. Ἔλεγχος παρὰ τὸ ἀληθὲς.

112 *II. Elenchus* παρὰ τὸ μὴ ἀληθὲς, ἀλλ' ἀληθὲς.

Exception.

The greateſt number by your owne confeſſion, communicate with the Vſurer in the very acte of ſinne, to wit ſuch as doe not obſerue your three Conditions; which

are

are the greateſt number of Borrowers.

Defence.

I. I neuer confeſſed, that the greateſt number of Borrowers omitted any of the ſaid three Conditions. I thinke charitably of all men; except ſome outward act bewray the inward corruption.

II. Neither haue I framed my Poſitions according vnto the practiſe of me; but according vnto the Tenour of true and ſound Diuinitie. I ſhewe not (happly) what men doe, but what they ought to doe.

V. Argvment.

V. Obiect. 113 *No man may ſinne for neceſſitie, nor giue furtherance vnto ſinne in any other man.*

Ergo. *To giue Vſurie is vnlawfull.*

Answver.

I. To the Antecedent.

114

114 The Antecedent is moſt true, for the Apoſtle ſaith, *No euill muſt be done that good may come thereof. Rom.* 3.8. *Answer.*

115 But to giue Vſurie is neither to commit ſinne, nor to giue furtherance vntó ſinne. So then I anſwer.

II. To the Conſequence.

116 If to giue Vſurie were either a ſinne, or a furtherance to ſinne, then the Conſequence would follow: But ſeeing it is not (as it is manifeſt alreadie and ſhall be further prooued hereafter) it is a plaine *Non ſequitur*.

117 The Errour is twofold. The firſt is *Elenchus* παρὰ τὸ ἀκόλουθον.

118 The Second is *Elenchus* παρὰ τὸν ὅρον λαμβανόμενον.

119 If it be obiected. *No man without ſinne can demand that* *VI. Obiect.*

of another, which he knoweth the other cannot giue without ſinne.

But the Vſurer cannot lend vpon Vſurie without ſinne.

Ergo. *The Borrower cannot demand nor deſire money vpon Vſurie without ſinne.*

120 I. This Argument were currant, if the Borrowers demand intended both the lending ſimply; and alſo the exaction of Vſurie, as is ſaid before. *Anſwer.*

121 But it is not currant and neceſſarie where the Borrower intendeth but the firſt act onely, that is, bare mutuation, albeit afterwards vpon conſtraint he bee contented to ſuffer the dammage of the Vſurie; for ſo he may without ſinne.

122 II. The Borrower ſeeketh nothing but what the Lender may lawfully performe.

123 For

123 For hee seeketh but the loane onely, which the other may lawfully giue without sinne: For as Dauid saith, *A good man is mercifull and lendeth.*

124 And that the Borrower addeth afterwards that he is contented, rather then not to borrow at all, to pay the Vsurie: he saith not so, because he intreateth that the Vsurer would be pleased to suffer him to pay the Vsurie, but because hee cannot otherwise choose, if he will borrow at all.

125 Againe, if any wil reason:

By offering himselfe to pay the exaction of Vsurie, he offereth himselfe to sinne, because he is a coaiutor with the Vsurer, and communicateth with him in his sinne. *v 11. Obiect.*

Ergo. *Such an offer is altogither vnlawfull.*

126 I answer, Vnto the proofe *Answer.*

of the Antecedent. The Borrower is not a coaiutor, or a fellowe-helper with the Vſurer in his ſin, neither doeth he communicate with him therein at all. Seing the Vſurer is guilty of the ſinne of Vſurie alreadie, in intending and moouing the Borrower to paie the exaction of Vſurie.

127 The Borrowers intent hath not the whole action of the Vſurer for his obiect, as it proceedeth from him; but only his own paſſion and neceſſitie, which is good and lawfull.

128 The Borrowers meaning is plainely this; *I pray thee, Neighbour, lend me ſome money, but becauſe thou ſaieſt; and I am aſſured; that thou wilt not lend but vpon Vſurie: Goe to, I will take it for Vſurie, and will ſuſtaine the loſſe.*

Note.

129 This manner of ſpeaking is not abhorrent from the phraſe of

of the holy ſcriptures.

130 For in *Matth.23.verſ.32.* Chriſt ſaith vnto the Iewes, *Fulfill ye alſo the meaſure of your Fathers.* *Note well.*

131 Chriſt willeth them not to commit wickedneſſe, that is, to murder the Saints; but declareth that their malice is ſuch, that they will doe it, and ſo make vp the ful meaſure of their fathers ſinnes.

132 So likewiſe, *Ioh.* 13.27. Chriſt ſaith vnto Iudas, *that thou doeſt, doe quickly.*

133 Here alſo Chriſt willeth not Iudas to be a Traitour, but deteſting his ſinne, he ſpeaketh vnto him, as to a deſperate man paſt hope of recouerie.

134 As if he had ſaid; *Seeing thou art become altogether impudent, and doeſt intend miſcheife in thy minde againſt me, nor wilt be brought to repentance. Goe thy waies for mee,*

and what thou doeſt intend bring it ſpeedily to paſſe.

VIII. Obiection.

135 Thirdly, If any man will argue. *If one of the Correlatiues be ſinneſull, then muſt the other be ſinneſull alſo.*

But taking, and gining Vſurie are Correlatiues.

Ergo. *If taking Vſurie be ſinne, it followeth that gining Vſurie is ſinne alſo.*

Anſwer.

136 I anſwer. The Propoſition is falſe. I. If a man beget a Baſtard, he ſinneth grieuouſly: yet the Baſtard is free from ſinne. But euery man knoweth, that the Father & the Sonne are correlatiues.

137 II. If one ſtrike his neighbour, and the other put it vp patiently: he that ſtriketh ſinneth, but he that is ſtriken ſinneth not.

238 For it is not vnlawfull to ſuffer iniurie, albeit it be vnlawful to offer, and doe iniurie.

Defence

I see not any thing excepted against all this, or any thing here contained; but what hath bin fully answered alreadie.

VI. Argvment.

139 *God chargeth vs to rebuke our Neighbour; and not to suffer him to sinne. Leuit. 19. We are charged to exhort one another, to edifie one another, to admonish the vnruly, to comfort the feeble minded. 1. Thess. 5. 11. And Iames saith, Let him knowe that he which hath conuerted a sinner from going astraie, shall saue a soule from death, and shall hide a multitude of sinnes. Iam. 5. 20.* IX. Obiect.

Ergo. *We may not giue Vsurie vnto our Neighbour.*

Answer.

To the Consequence.

140 I. This Consequence presupposeth Giuing Vsurie to be absolutely sinne: which is *Begging of the Question.* *Answer.*

141 And it hath beene prooued alreadie to be no sinne.

142 II. The charge to admonish the vnruly sinner, &c. may well stand with Giuing vsurie vpon constraint.

143 May not a man vse all perswasions and admonitions vnto his Neighbour to lend freely: & when he can preuaile nothing with the hard hearted Vsurer, giue him his demaund, though it be to his owne losse?

144 III. The Errour is manifold. 1. *Elenchus* παρὰ τὸ μὴ ὂν οἰχῶ λαμβανόμενον.

μέρη. 2. Elenchus παρὰ τὸ ἐπιφέρον. 3. Elenchus παρὰ τὴν ἀξίωσιν τοῦ λήμματος.

Exception.

I grant a man may vse perſwaſions to the Vſurer to lend freely, and alſo admoniſh him of the danger he doth incurre by his taking Vſurie: but yet beeing reſolued aforehand, that if he cannot obtaine it freely, he will take it vp vpon Vſurie; which when the blind Vſurer ſeeth, will he not laugh in his ſleeue, and ſcanne the exhortations and godly admonitions of ſuch an hypocriticall Admoniſher, whoſe religious and charitable admonitions he well perceiueth proceeded not from a tender and feeling conſcience and hatred of the ſaid ſinne, or for loue and care of his ſaluation, but rather from a craftie couetous minde, for the better obtaining and compaſſing of his ſuite and deſire with more eaſe to himſelfe, for his priuate benefit.

Defence.

I. I allowe not any man to doe a-

ny

ny thing hypocritically, but in all ſinceritie, as before God, without ſpeciall regard to his owne commoditie.

II. If the Vſurer ſcorne the faithfull admonitions of ſuch, it is his owne ſinne; that maliciouſly peruerteth what is ſincerely performed.

VII. Argvment.

X. Obiect. 145 *The Scripture forbiddeth not onely all ſinne, but alſo all allurements to ſinne.*

Ergo. *If taking Vſurie be ſinne: and if giuing Vſurie doth make the ſame ſinne actuall and perfect; then both are forbidden.*

Answer.

I. To the Antecedent.

Answer. 146 To giue Vſurie is neither ſinne, as is manifeſt by the ſecond Condition aboue ſpecified: nor allure-

allurement to ſinne, as is plaine by the Third Condition.

147 A man may giue Vſurie, and yet diſſwade his Neighbour from taking it.

II. To the Conſequence.

148 Giuing Vſury maketh not the Vſurers ſinne actuall and perfect; except it be accidentally and improperly.

149 Yea he that vpon iuſt cauſes borroweth vpon Vſurie can not be ſaid to be a coaiutor with the Vſurer in the execution of the outward damned acte.

150 Indeede he that hath no iuſt cauſe to borrow vpon vſury, miniſtreth vnto the vſurer matter whereof he taketh occaſion to accompliſh the outward damned acte of vſurie; although he had committed the inward act before

in

in his minde and intention.

151 Such a man, I ſay, that offereth himſelfe to pay vſurie; cannot be excuſed from beeing guiltie of the paſſiue ſcandall which the Vſurer taketh; ſeeing he had no neede to haue committed ſuch an acte; that is, to haue borrowed vpon Vſurie.

Note well.

152 But he that hath iuſt cauſe of Borrowing vpon vſurie, and of offering himſelfe to ſuſtaine the hatefull burden of the vſurers vnreaſonable exaction, and loſſe in his owne eſtate: if he giue vſurie, though he doth not abſtaine frō ſuch an act, as the other taketh offence thereby, that is, occaſion to perfect and conſummate the outward act of damnable vſurie: yet he cānot be ſaid to be his fellow-helper in ſinne, neither was he bound to abſtaine from committing of that acte of borrowing, ſeeing

ſeeing he had iuſt cauſe ſo to doe.

153 The reaſon of this doctrine ſee before, *in the* 82,83,84, *and* 85. *Poſitions.*

154 If any will obiect. *Yea but the Vſurer could not exerciſe his outward acte of Vſurie, if there were none that would giue Vſurie.* *XI. Obiect.*

155 I anſwer, It is true, he could not indeede. And yet doth not this argue that the Giuer of Vſurie helpeth, or furthereth; much leſſe perfecteth the Vſurers ſinne. *Anſwer.*

156 The reaſon of this may be ſeene in the Inſtances giuen before.

157 If the Traueller did not deliuer his purſe vnto the theife: the theife could not perfect his externall act of robbing. *Note.*

158 If the Tenant did not ſatisfie his landlords greedie mind: he could not perfect his externall acte

act of oppreſſion.

159 If the Client did not paie the vnreaſonable fees exacted by his Counſeller: his Counſeller could not perfect his externall act of extortion.

160 If the poore beaten Man did not receiue the ſtrokes at the Strikers hands: the Striker could not perfect his externall acte of batterie.

161 All theſe neceſſarily miniſter matter vnto their Oppreſſours: yet are they, all of them, without ſinne, beeing but meere patients, and hauing naught els to doe in the ſinnefull action.

162 Euen ſo is it with the Giuer of Vſurie.

Exception.

You ſay that a man may giue Vſurie, and yet diſſwade his neighbour from taking

king it. It may as well be ſaid, that a man may put a ſword into the hands of a furious raging madde man, & yet diſſwade him from doing hurt therewith, when all men ſee his furie to be ſuch, that he will doe hurt therewith indeede.

Defence.

I. The Caſes are altogither different. For what neceſſitie ſhould compell a man to put a ſword into a mad mans hand? But he that giueth Vſurie is conſtrained by neceſſitie.

II. The Errour is *Elenchus* [illegible].

IIX. Argvment.

163 *There is no word, nor promiſe of God, which doth teach, or warrant the Giuing of Vſurie.* xii. Obiection.

Ergo. *Giuing of Vſurie cannot be done of faith, and whatſoeuer is not of faith is ſinne.*

Answver.

To

To the Antecedent.

Answer. 164 I. Indifferent actions, for the moſt part, are neither commanded nor prohibited or forbidden in the word of God: but libertie is granted either to vſe, or not to vſe them, according to the neceſſarie circumſtances and occurrents of our eſtate.

165 Borrowing vpon Vſurie is ſuch an action: and therefore no maruell if it be not either preciſely commanded or prohibited.

Borrowing vpon Vſury warranted by Scripture. 166 II. All thoſe places of ſcripture, that warrant and command the neceſſarie ſuſtentation of our honeſt and competent eſtate, as *the commandement of murder*: and 1. *Timoth.* 5. 8. *&c.* doe warrant Borrowing vpon Vſurie for releiuing our diſtreſſed ſtate, in ſuch Caſes, and vnder thoſe Con-

Conditions before preſcribed.

Exception.

When lending vpon Vſurie hath an expreſſe commandement of God to prohibite it, any conſenting Meane which may concurre to the tranſgreſſing of the ſame commandement is included therein, amongſt which borrowing vpon Vſurie is the cheife; and therefore may not iuſtly be reckoned amongſt indifferent things.

Defence.

I. It is true that any *conſenting Meane* which concurreth to the tranſgreſſing of any commandement properly and by it ſelfe, is prohibited and vnlawfull. But borrowing vpon Vſurie is not ſuch, as I haue prooued before, *in the Second and Third Conditions*, and in ſundrie other places.

II. The Errour is περὶ τὸ ἐν ἀρχῇ λαμβανόμενον.

Exception.

Auguſtine, Ambroſe, and others of the Antient Fathers and godly Writers haue eſteemed the practiſe of Vſurie, in lending and borrowing to be condemned by that 6. commandement, (Thou ſhalt doe no murder,) *and alſo by the* 8. *Com.* (Thou ſhalt not ſteale.) *and by the* 10. *Commandement* (Thou ſhalt not couet any thing that thy Neighbour hath.)

Defence.

I. All the writings of the Fathers and of godly writers ſince the Apoſtles, are ſubiect vnto that Canon of holy Scripture. *Trie all things, and keep that which is good.*

II. Neither *Auguſtine* nor *Ambroſe* any where condemne borrowing vpon Vſurie: & in thoſe words which you cite of theirs, there is not one word of Borrowing at all.

III. The Errour is *Elenchus Teſtimonij.*

Exception.

Touching the place of 1. Tim. 5.8.

May

May we thinke that in this Text is any good warrant to borrowe vpon Vſurie, if there be. I muſt confeſſe I yet ſee it not. It might as well in my poore iudgement be affirmed, that men might prouide for thẽſelues and their families by fraude; by pilfering, by ſtealing, conſuming, deceipt, whordome, and bandrie, as by borrowing vpon Vſurie.

Defence.

The Apoſtle in that place, commãdeth the neceſſarie maintenance and ſuſtentation of our eſtate: and conſequently warranteth all indifferent and lawfull meanes for effecting thereof: Such as Borrowing vpon Vſurie is prooued to be, not thoſe which you inſtance in.

IX. Argvment.

167 *It is not lawfull to vſe any vnlawfull meanes, no not for ſauing of life, much leſſe for* XIII. Obiection.

maintenance of our temporall estate.

Ergo. *Giuing Vsurie is vnlawful.*

Answer.

To the Consequence.

Answer. 168 The Antecedent is most true, and the consequence most false: for it presupposeth giuing Vsurie to be an vnlawfull action, which we haue manifestly demonstrated to be very lawfull.

169 The Errour, is A foule *Begging of the Question.*

Exception.

If all things before set downe by me, be vprightly weighed, and well considered of by your self, & euery other mā of sound and vpright indgement; and likewise those things set downe by you, whereby you say you haue manifestly demonstra-

ted

ted the Borrowing vpon Vsurie to be very lawfull: I suppose that euen your selfe and euery indifferent Reader and vpright weigher in equall ballances of those proofes set downe by vs both, will finde my proofes to be such (as I thinke them to be indeed) not a foule Begging of the Question betweene vs (as you say they are) but such as are grounded vpon the written word of God, the pillar of trueth, against Which all the powers of hell shall neuer prevaile.

Defence.

I. For my owne part, I protest, I haue weighed with all indifferencie & singlenes of heart, both your Arguments and Exceptions; but I find thē not any way sufficient to sway my simple iudgement from the trueth I laid downe in my positions, and nowe againe defended against your Exceptions.

II. As for others, I doubt not but the Godlie-learned will indifferently moderate betweene vs; vnto whose graue Censure and Iudgement I humbly

bly ſubmit whatſoeuer I haue either ſaid or written in this Controuerſie.

III. Whome I deſire farther to cõſider, 1. That the word of God condemning the Oppreſſours, and threatning iudgements againſt them, doeth not condemne or threaten the Oppreſſed, but rather comforteth them, euen then when they haue made no reſiſtance. *Iam.* 5.5.6.

2 That the Apoſtle exhorteth the faithfull, that they ſhould put vp and ſuffer iniurie at the hands of others. 1. Cor.6,7. which yet a man may not do, if thereby he ſhould perfect and accompliſh his ſinne which doth offer wrong.

3 That Chriſt willeth that wee ſhould giue him that would take the cloake the coate alſo, thereby to redeeme peace; and that if one ſhould conſtraine vs to goe one mile, wee ſhould go two rather then eaſily contend. *Math.* 5.40.41.

FINIS.

Apoc. 7. 12.

Amen, Praiſe, and Glorie, and Wiſedome, and Thankes, and Honour, and Power, and Might be vnto OVR GOD for euermore, Amen.

Faults eſcaped.

Pag. 16. lin. 27. tearming. p. 17. l. 20. was brought to illuſtrate. p. 40. l. 17. for the obiect of his intention. p. 42. l. 11. mẽ. p. 55. l. vlt. his Landlord.